

# Christian Secretary.

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## Christian Secretary.

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### TERMS.

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### Reply to the Pope.

A most remarkable document was published in Rome just before the French took possession of the city, and was circulated by thousands among the citizens, entitled, "A Reply to the address of Pius IX. in the Consistory of Gaeta, April 20, 1849." It was published by the *Circolo Popolare*, (Popular Club of Rome). Extracts from this remarkable address have already appeared in the columns of the Secretary, but we think we cannot gratify the taste of our readers better than by making further selections. It will be borne in mind, that this document is the work of *Italians*; that it was written and printed in Rome; hitherto the fountain head of papal corruption and ignorance. The sentiments are purely apostolic; and the whole Reply goes to prove that the *Circolo Popolare*, is a band of gospel Christians, notwithstanding the fact, that they are now stigmatized by the Pope and his cardinals, as heretics, raging beasts, and political disorganizers. The seeds of a genuine reformation are scattered broadcast all over Italy, and it is not too much to hope that they will spring up and yield fruit an hundred fold.—Ed. Sec.

"Avidity of power, the foolish ambition of a small and puerile mind, weighed more with you than the love of the people and the sentiments of humanity. And what is now most apparent in you? Is it not the love of rule and unmeasured desire of temporal power? Your natural disposition and character are now plain to the whole world. We can afford to smile, in these days, at words such as, the right of sovereignty inherent in the apostolic chair, and in the holy Roman Church. Every one knows that the Apostles had no sovereignty, and no one who calls himself a successor of the Apostles can have any either.—That a chair should have such a sovereignty is a most strange thing, and reminds us of the fable where Jove gives a log to be king of the frogs. This language cannot be borne."

"Let us see if any such right of sovereignty belongs to the Church. We deny it, in the words of the Testament of its Divine founder. If He has said, and left it in writing, that He, the true Head of this Church, would have no kingdom of this world, it comes of consequence that no imitator or follower of his can claim any such right in his name. Christ whom we worship, warned his disciples not to assume to themselves any title of dominion over the people, as this was the prerogative of the kings of the gentiles, who, in order to exercise authority over them, are called benefactors: 'But ye,' he said, 'shall not be so.' (Luke xxii, 25, 26.) You would be king in order to receive tribute from your people, and the more they paid you, the more you called them your most dear children. Have you ever read in the Gospel of St. Matthew, the dialogue between Jesus Christ and St. Peter? You will find it at chapter xvii, 25. These are the words: 'When he was come into the house Jesus prevented him, saying, what thinkest thou, Simon, of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.' This proves that children and subjects are not one.—How, then, dare you, calling yourself the vicar of Christ, overthrow the Gospel, and make us both subjects and sons? And this you pretend to do by the power of the Church. You have changed this word Church to make it stand for ambition and cupidity. While the Church was purely Christian, she had no other possessions than those of religion,—faith and the Spirit of the Lord. Since she became Popish (papista) she no more heeded these heavenly treasures, but turned her mind to worldly lusts, and became the slave of riches and of power. If we were not able to distinguish between Church and religion, we should be led to believe that religion herself had fallen from her own teaching, since in the Church we see so many contradictions that we cannot tell whether it is the Church of Christ or his adversary. And, amongst other things, we happen to know what is the true meaning of this word Church, which you and your acolytes repeat to us at every moment. Our parish priest, we remember, used to teach us in the Catechism, that Church means an assembly or congregation of believers; and since we are the believers, who assemble ourselves, so we thought that we were, properly speaking, the Roman Church, which is holy if we are holy, and apostolic if we have the doctrine and spirit of the apostles. What the priests are, we are, as taught,—viz., elders and ministers of this Church, having a chief who is called a bishop,—that is, a president or inspector.

Now, then, who shall dare to take from Christian people the titles and the privileges of the Christian Church? The priests, forsooth, and their inspector? If so, we, the Church, will punish them for this arrogance, and with good reason will deprive them of the exercise of their ministry, calling others to their place, and doing as our fathers did, excommunicating the unruly, be they priests or bishops. It is our duty to watch over the rights of our Church; and the bishops and priests must carry out our will. If our fathers granted to the chief priest of Rome the privilege of governing the society, we by the same right can deprive him of it. The sister Churches of France, Austria and Spain, may for the same reason turn their chief priest into a king, an emperor, or a president, if they choose. We do not meddle with their affairs, and we demand that they should leave us alone.

"To you who, dethroned by the inscrutable providence of God, persist still in raising such an uproar, we will submit some considerations, old and new, as reasons for what has occurred: 1st. Because, after the manner of kings, you have abused the power, by oppressing them and ill-using them, and have done this, moreover, in the name of St. Peter and of Christ. 2d. Because, in the Government of this realm, bishops and priests were employed, so that the Church, instead of having good ministers to watch over the Christian flock, was neglected and overlooked; the Government monopolized all the talent, while the inferior priests were intrusted with the care of the Church. The Government was conducted by court intrigue, and arts and tricks of Cabinets,—the Church taught false doctrine and a superstitious worship. The first care was given to the heaping up of gold and silver, but none bestowed to giving to the Church the truths of the Word of God. Hence activity and vigilance amongst cardinals and prelates,—idleness and carelessness amongst mass-sayers.—The one given up to luxury and gluttony, the others to want and misery."

"In vain do you exaggerate the disorders of this our Government, and with foul language descend to words of contumely, calling Rome 'a den of raging beasts,' and those who inhabit it 'apostates, heretics, teachers of Communism and Socialism, who endeavor to disseminate pestiferous error of all kinds, to corrupt the heart and the mind of all men.'"

"Are those doctrines new, which are eighteen and a half centuries old, and are founded on the Gospel and the letters of the apostles? And are we therefore called heretic apostates? We glory in being heretics from that doctrine which is contrary to the Gospel, because St. Paul admonishes us, that though he, or an angel from heaven, should preach any other Gospel than that which has been preached, let him be accursed."

"To apostatize from you, and return to Jesus Christ and his apostles, is that which we desire for ourselves and children; and if these are errors which corrupt the heart and the mind of all men, blessed are we who from such error are able to learn truth, and from such darkness to receive light."

"But we unto you, hypocrites and Pharisees, who call evil good, and good evil,—who call light darkness, and darkness light."

It is clear that it is not infidelity that the writer of this document and of the *Circolo Popolare* desire; it is the pure Gospel of Christ which they are longing for; and they will have it. But we hasten to the conclusion.

"Giovanni Mastai, how long will you insult your country, and she bear with you? You, allied to kings in order to betray the people, bound in special amity to the Neapolitan Bourbon, to learn from him how to oppress every generous soul, and to extinguish in the sons of Italy every noble sentiment. Oh, senseless we! that we should ever have believed you, ever have applauded your feigned promises and ephemeral concessions, to find ourselves now deluded in our hopes and cheated of our happiness. If you appeal to the religions of the canons, we stand by the holy religion of the Gospel; you belie it,—we are faithful to God and to his Christ. Yes, we believe in the Christ of God, and our faith daily increases on comparing his doctrine with your practice. The more we disbelieve you, the more we are led to see that we ought to believe Him. He is the free Saviour of his people,—you an oppressor and destroyer. He taught us to bless those who curse, and to do good to those who hate us, to pray for those who despitefully use us and persecute us (Matt. v. 44.) He was given by God, not to condemn the world, but that the world through him might be saved. (John iii. 17.) He declares that he is not come to destroy, but to seek and to save that which was lost. (Luke ix. 10.) You began by cursing those who to the last had blessed you, by hating those who had done you good, and by despitefully using and persecuting those who had prayed for you. You, who alone might have saved our country, and redeemed it from its lost condition, have joined your-

self to her enemies, to condemn and destroy her.

"And dare you call yourself the Vicar of Christ? 'Is Christ divided?' Another comes who contradicts the Christ of the Gospel, the Christ of our fathers. His vicar you certainly may be. And be so, if you please, for we will assuredly have nothing in common with you,—neither our country which you have betrayed, nor our faith, which you have belied. Have a church of your own, provided it be not ours. Rule if you will—but not over us. Go where you will, but dare not set foot in this city, where everything accuses you, judges you, condemns you. Who would lift up his eyes to behold a traitor? Who would submit to be blessed with that hand, stained yet with blood? Who would enter the temple where stood that hypocrite, who, while he was arranging and plotting, for his most base ends, a deadly revenge, to be brought about by bombardment and slaughter, dared to utter those words which, to undeceive the present and to warn future generations, we transcribe, although with the greatest horror:

"Finally, most venerable brethren, we, resigning ourselves entirely to the impetuous decrees of God, by which he works out His own glory, while in the humility of our heart, we render infinite thanks to God for having counted us worthy to suffer so many reproaches for the name of Jesus, and having made us, in fact, conformed to the image of his suffering, we are ready in faith, in hope, in patience, in weakness, to endure the most bitter travail and grief, and to lay down our very life for the church, if with our blood we could repair the calamities she endures."

"Let so much impudence of words, joined with so much iniquity of action, close forever the page, where, in characters of blood, is written the perpetual downfall of the Roman Pontificate."

### Public Schools.

The State demands its ablest men for Judges, Senators, and the like, and easily obtains them. The business of educating the whole generation of youth in the land between four and sixteen is one of the first importance, on which the destinies of the nation depend. Common sense demands, then, a class of men of superior powers, with a generous development of all their faculties, and especially masters of the science and art of Education. Soon as the people are satisfied of this, they can have such a body of men at their disposal. Until this is done, the State must suffer. It is easy to be penny-wise and pound-foolish, and it seems to us that the system of small salaries for schoolmasters hitherto pursued, even in New England, is like sacrificing a whole cask of velvet to save the end of a farthing candle.

Compare the attainments of a child of fourteen, trained in one of the common schools, say of Boston, and another of equal age and capacity trained under the care of the most judicious and skilful teachers of that city, and what a difference; a difference not only in the amount of positive knowledge acquired, but still more in the actual development of faculties. The one is ten times better educated than the other; the difference arising solely from the fact that one has had the discipline of a superior person, and the other not. Yet it is possible to make every public school in the land better than the best private school now in it; the people will have never done their duty until this is attained. It were a bad thing that the children of the rich should grow up with little knowledge, little possession of their faculties; but it is worse still that the children of the poor grow up in this state, for in adult years they cannot command for themselves the educational resources so easy to the man who has enough of both time and money, which commands also the time of other men.

The services of women cost less than men; educational ability, also, is more common amongst women, and therefore it is easier to obtain for the common schools eminent educational talent in the female teacher than in the male. The community is wisely availing itself of this advantage, and the number of female teachers advances more rapidly than the males.—But here, too, is a difficulty. The idea has commonly prevailed, that woman was inferior to man; not deserving of superior culture. Her business was

"To suckle fools and chronicle small beer." Her education, therefore, need not go beyond the merest rudiments, to qualify her for these functions. Like father, like son—the rude boy inheriting this traditional notion of woman, refuses to submit to female government at school, and the father thinks he is more than half right. Beside woman has not counted herself the equivalent of man, but tamely accepted the place assigned her; and now, too, it is difficult to find women of competent culture to assume their natural position, and educate the aspiring youth of the land, and so the country school is poorly taught, by men of little natural or acquired fitness for the work, and taught likewise, but few months

while the same money would better pay a competent woman for the whole year.—*Mass. Quarterly Review.*

### The Peace Congress—Second Session.

The sitting of the Congress was resumed at 12 o'clock on the 23d, when the President (M. Victor Hugo) took the chair, and communicated to the meeting six addresses from Berlin, Danzig, and other places in Germany, containing expressions of sympathy with the object of the Congress. Thanks were voted to those cities. The President announced that discussion on the second article of the programme, "general disarmament," would then be taken. The Rev. M. Coquerel was the first speaker who advocated the practicability and necessity of this step, and was followed by M. Suringar, of Holland; M. Francisque Bouvet, representative; Mr. Henry Vincent, and M. Emile de Girardin. Mr. Ewart, M. P., spoke in support of the principle under discussion in the French language. Mr. Cobden was received with loud cheers when he ascended the tribune, and during the whole of his speech, which he delivered first in French, and then substantially in English. He dwelt particularly on the doctrine that standing armaments mutually augmented each other, in consequence of the rivalry and defiance which they kept up. The President then put the resolution in favor of general disarmament, which was enthusiastically carried. Some other resolutions, which did not involve any discussion, were then put *seriatim* and carried, after which the Congress adjourned to the following day.

The third and last sitting was held on the 24th, when the Hall of St. Cecilia was more crowded than on either of the previous days. M. Coquerel exhibited a small volume which had been forwarded to him by M. Barquier. It was a work written by William Penn in 1693, and entitled "an essay towards the present and future peace of Europe." A letter of sympathy was read from the poet Beranger. It was announced that the grand water works at Versailles would be set in motion on the 27th, in honor of the Congress, by order of the French Ministry.

A written memoir by Ellihu Burritt was then read in French by M. Coquerel, Jr., and was received with great applause. The Abbe Deguerry followed, after whom spoke Mr. A. Walker, Member for Massachusetts, in the United States Congress. M. Bodenken, a German, (the first who had spoken,) came next in support of the principles of arbitration and universal peace.—Mr. Villedieu then ascended the tribune, and commenced to read a speech in which, to the astonishment of the meeting, he defended war, contending that it was the shortest way to peace. He was interrupted by the President, after which he endeavored to discuss the policy of the French Republic, but was again begged not to continue, and at length retired.

Mr. Miall, editor of the Nonconformist newspaper, and Mr. Wm. Brown, also spoke in support of the fourth resolution, viz: "The Congress strongly disapproves of all loans and taxes destined to promote wars of ambition or conquest." Mr. Cobden addressed the meeting in the first place. He alluded principally to the recent war in Hungary, and denounced General Haynau, one of whose proclamations he read, as the Attila of the 19th century. M. Feline then attempted to speak in support of the maintenance of defensive armaments, but was stopped on which he exclaimed that the tribune was not free. M. Emile de Girardin and Mr. Joseph Sturge having spoken to this resolution, it was carried by acclamation.

The last resolution was that an address to all nations, embodying the feelings of the Congress, should be drawn up, and was adopted without any discussion. Mr. Brown, an escaped slave, and the Rev. Mr. Pennington, also an escaped slave, addressed the Congress respecting slavery in America.

Mr. Cobden proposed a vote of thanks to the French Government, for the kindness they had shown to the members of the Congress, and to the chairman and officers of the Congress; in support of which Mr. Brotherton, M. P., and Mr. Smith, M. P., spoke. Mr. Hugo returned thanks in a short but eloquent speech; after which Mr. Cobden called for English cheers, and three-times-three were enthusiastically given. The immense crowd then left the building, and the last day's sitting of the Congress closed.

On the 27th ult., the English delegates of the Peace Society gave a *dejeuner* at Versailles to the American delegates, and passed a resolution in honor of them. Mr. Cobden, as chairman of the English delegates, made a speech, in which he spoke with great kindness of the American delegates, and afterwards presented to each of them a copy of the New Testament in French, with an inscription bearing his signature. The speech of Mr. Cobden was replied to by Mr. Allen, of Massachusetts. After declaring the delight with which the Americans met their English brethren in the Congress of Peace, he said:—

"We are the descendants of the Puritans who, from Leyden in Holland, and from the chalky cliffs of England, crossed the wide ocean to find an asylum for freedom—freedom as to civil rights, freedom to read the Bible, freedom to worship God. We have crossed the ocean and assisted in this Congress in order to give the world freedom from war." Alluding to the slavery of the blacks in some portions of the United States, he said, after explaining the difficulties of the slave question, "Reproach not then the American Government for not abolishing slavery, but reproach it as much as you please for what has been done to extend the empire of slavery into new States; reproach not beloved America, but reproach if you please, Virginia, South Carolina, or Georgia. Reproach us not as a people in the mass." In alluding to the reception which the members of the Peace Congress had met with here, Mr. Allen spoke in warm terms of France, but added: "What France wants, as it appears to me, is not intellect, is not science, is not literature, taste, refinement; but the familiar knowledge of the great truths of the Bible. One of the Kings of France expressed the wish that every peasant in his dominions might have a chicken in his pot. We will express a different wish—that every French peasant may have a Bible in his cottage."

### The Three Callers.

BY CHARLES SWAIN.

Morn calleth fondly to a fair boy straying  
Mid golden meadows, rich with clover dew;  
She calls—but he still thinks of nought save playing;  
And so she smiles and waves him an adieu!

Whist he, still merry with his flowery store,  
Deems not that Morn, sweet Morn! returns no more.  
And all his loving heart with bliss is warm.  
So Noon, unnoticed, seeks the western shore,  
And man forgets that noon returns no more.

Night tappeth gently at a casement gleaming  
With the thin fire-light, flickering faint and low;  
By which a gray-haired man is sadly dreaming  
Of pleasures gone—as all life's pleasures go.  
Night calls him to her—and he leaves his door,  
Silent and dark;—and he returns no more.

[English Melodies.]

### Why not give the Bible?

If this generation is wise it will give the Bible to the whole world.

And why not? Is not the world perishing for lack of the Bread of Life? Even the Protestant countries are but partially supplied. Thousands, millions are destitute in the midst of lands that have the Gospel. Some of the United States are so far from being supplied, that one third of the people are said to be without Bibles. Papal countries are far more deplorably destitute. There the Bible has been for centuries a sealed book. The people have received their religion second hand. They are now almost entirely destitute; and would be utterly, but for the modern efforts of Protestant Bible Societies. Pagan lands are in outer darkness. India, China, Africa, alas! how wide the desolation! How dark the gloom that the light of Divine Truth would instantly dispel!

Is not the world willing to receive the Bible? The demand this moment is far beyond the present ability of the Bible societies to meet. Thousands might be reached; if we had the means, who must now remain unsupplied. This is true of our country; it is true emphatically of the Pagan nations. There is this moment in Roman Catholic countries such a desire for the Scriptures as there never was before. Look at France. The people receive the Scriptures gladly and the effect of their circulation is wonderful and hopeful. Look at Italy. The Bible has free course and is glorified in the dominions of the Pope. Missionaries write to us the most earnest appeals for the means to enable them to print the Bible for wide diffusion among the heathen. Said one of them in a letter just now received, "The New Testaments just published by your aid, is hailed by the Indians as a new revelation from heaven." The world is not only willing, it is desirous, anxious to have the Bible. It feels its need. It must have it, or perish.

Is not the world open to the Bible? Is there any obstacle in the way of circulating it among the destitute at home or abroad? If we except one or two remote and barbarous religions of the world, it is true that all the nations of the earth are accessible. The Bible has been printed in one hundred and forty different dialects, and is in the way of being multiplied just as rapidly as the means are furnished. The kings of the earth do not set themselves against it. Even among the Mohammedans the Bible readily finds its way. There is none to let or hinder. Why not give the Bible at once to the destitute, who are anxious to have it, and dying in sin for the want of it?

Is not the present generation able to give the Bible to those who are willing to receive it? If all the friends of the Bible

contribute according to their ability, the treasury of this society would overflow. If all that love the cause gave something there would be enough! Thousands, yes, hundreds of thousands, give nothing to this noble work. They do love the Bible; they go to it for comfort in affliction; they trust its promises in doubt, they hope to die in its blessed hopes, but they never give anything to supply the destitute with its infinitely precious knowledge. Will it always be so?

The present is the most favorable moment for action. With the world in readiness to receive the Bible, is it not a shame that any should live and die without it, when there is so much ability, on the part of those who love the cause, to give the Word of God!—*Bible Record.*

### The Child in Heaven.

The writer was lately a visitor in a family where to temporal prosperity and social refinement was added the grace of a cheerful piety, diffusing itself from parents to children, and sweetly blending in all the affairs of the household. The children, of various ages, from prattling infancy to blooming girlhood and aspiring manhood, were like olive-plants around the table.—But between two of that thriving row there was a wider interval, a double distance in age and stature, denoting that from that space had been removed the plant that once had bloomed there. One child had been taken from the bosom of that family to the great family above. And yet it seemed as if that child was daily present; for on the table at every meal was placed the silver cup from which she used to drink, now left untouched; and from the wall smiled ever that cheerful face through auburn ringlets, as the almost creative art of the painter had won it back from the embrace of death. Yes, she was present still, as an angel, in that little band to which she was once so dear.

To some the placing of that cup upon the table may seem an idle superstition; to others a sentimental weakness. But it was dictated neither by a Romish idolatry, nor Swedenborgian vagary. Parental affection, chastened by sorrow, sought thus to retain in all the associations of the family one who was still of the family, though far away; and to retain her as she was, in the freshness and innocence of childhood, at the table with her silver cup, marked with her own name, and which no other might use. And why should the child whom God hath taken be kept out of mind, and every memento of her put out of sight? How sweet to think of her as not lost, but still living, still present as a child!

A friend unblest with children congratulated himself in our hearing that he should never know the pain of parting with a child. "No," we replied, "neither can you ever know the joy of having given to heaven a new inhabitant who shall hereafter welcome you there." God mercifully opens to us new sources of joy as we pass on through the successive changes of life. When we must leave our early home, he provides for us another, with new objects of affection, and instead of our parents He gives us children. And when this home shall be broken up also, He has prepared us another which shall never change; and as the time draws near for us to remove thither, He draws out from our hearts one golden link after another, and fastens it there; He gathers for us objects of affection in our heavenly home. What is all the joy that parents find in children on earth, compared with the joy of having a child in heaven!—*Independent.*

### Puseyism.

Recently a remarkable scene occurred in the little chapel at Knickerknowle, a village three miles from Plymouth, lying on the road to Tavistock. The clergyman who was officiating there was a stranger—a gentleman who, we understand, has just been appointed as the successor of the Rev. Mr. Moore, who has been removed to Kingsbridge—and after the prayers he ascended the pulpit, and having read his prayer introductory to the sermon, was about to state his text, when a gentleman rose in his pew, and, taking up his hat, said in an audible voice, "I will not sit, sir, to hear a sermon in a surplice;" upon which the clergyman replied, "There is no gown here, sir—there is no gown here, or I should not do it. The gentleman bowed, and said, "That is quite sufficient!" He then put his hat down in his pew, and resumed his seat. We need hardly say that this affair caused some excitement; but the clergyman proceeded with his sermon, and it soon died away. It is within our knowledge that but for the explanation given, others would have followed the example of the protestor.—*Plymouth Jour.*

Suspicion is no less an enemy to virtue than to happiness. He that is already corrupt is naturally suspicious; and he that becomes suspicious, will quickly be corrupt.

Our frail bodies are tottering habitations; every beat of the heart is a rap at the door, to tell us of our danger.

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Hartford, April, 1849.

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## Christian Secretary.

HARTFORD, FRIDAY, OCT. 5, 1849.

## Louis Bonaparte and the Pope.

The only item of intelligence of importance by the last steamer, is the letter of Louis Napoleon to M. Edgar Nly, in relation to the policy of France towards Rome. The President says:

"The French republic has not sent an army to Rome to put down Italian liberty, but on the contrary to regulate it, by preserving it against its own excesses, and to give it a solid basis by replacing on the pontifical throne the prince who from the first had boldly taken the lead in all useful reforms. I learn with pain that the benevolent intentions of the holy father, as well as our own actions, remain sterile in presence of hostile passions and influences. The desire of certain persons appears to be to make proscription and tyranny the basis of the Pope's return. Say to Gounod, Roman from me, that he is not to permit, under the shadow of the tricolor flag, any act to be committed which can lower the character of our intervention. I thus sum up the restoration of the Pope's temporal power—a general amnesty, the secularization of the administration, the code of Napoleon, and liberal government."

This letter has, doubtless, been brought before the public for the purpose of producing an effect on the minds of the dissatisfied subjects of Louis Napoleon; but whether he really designs to carry out the policy here laid down is, on questionable. The London Times, in an able article on the subject, maintains that the government of France is fairly committed by it; for it is considerably asserted that it was written with the advice and consent of the French cabinet. If so, the Pope will stay away from Rome for the present, for he will not consent to return with his wings clipped in this fashion. His temporal power, under these restrictions, would be a mere nullity. His pride would be humbled too much by consenting to return to Rome under such circumstances.

But we doubt the sincerity of the French President. The history of the man, previous to his election as President of France, shows him to be a worthless fellow, a miserable gambler, who got his living by cheating others. He was frequently drunk in the streets of Milan, and was known as a notorious libertine. These stories are reported of him without qualification by those who profess to know the history of his life. He now finds himself in the Presidential chair of France, and we have been satisfied, almost from the first, that he means to retain his power for life, if possible. The very tone of this letter exposes his feelings.—I thus sum up the restoration of the Pope's power, &c. Nothing is said about the French Republic—nothing about the action of the National Assembly; he neither says nor regards any one but himself, and he speaks as though he were already the Emperor of France.—I, Louis Napoleon, will do this and so. We are free to confess that we have no confidence in his promises. His future policy will be known only by his acts; but while the future course of this would-be Emperor is shrouded in darkness, it is quite evident that the Pope is placed in a very unpleasant and uncertain position by his alliance with such a man. It is not all surprising that he is anxious to change his position from French to Austrian protection.

## The Madison Controversy.

The following communication from Prof. Eaton will close the discussion, so far as the Christian Secretary is concerned, in relation to the removal of Madison University. We felt it was due to Prof. Eaton to give his article a place, after publishing the communication of "Nous Verrons." We wish to deal fairly by our friends in the State of New York, and should "N. V." feel it to be his duty to reply to Prof. E., we will allow him the privilege of making such explanations as the circumstances of the case may seem to require; but we must here close the controversy in regard to removal.

A call has been issued by a committee empowered to do so, for a general convention of Baptists in the State of New York, to be held at Albany on the 9th of Oct. inst. for the purpose of arranging this question amicably, if possible. We hope they will succeed, and that this vexed question, which seems to threaten the very existence of the University, may be adjusted to the satisfaction of all parties.

BRO. EDITOR.—I have read with unfeigned sorrow a communication in your paper of the 14th ult., over the signature of "Nous Verrons," and as I know, from personal knowledge, that serious misstatements are made in that communication, unjustly reflecting upon the character of Baptist brethren, I trust you will allow me room for a reply. There has full enough of bitterness been infused into this removal controversy, and I could have wished that "Nous Verrons" had chastened his spirit to a more kind and Christian tone before he penned his communication for your excellent paper. If he has succeeded in clearing "his own brethren" from the imputation of a "partisan spirit" I greatly mistake if it has not been at the expense of fixing it upon himself. How else can we account, except on the supposition of some "strange fire" in the author, for the length and severity of his animadversions upon the short and incidental paragraph of "W. T. B." contrasting the election of the past, with that of the present year? It is not denied that the former was managed and conducted to its issue with special reference to the consummation of the removal project, and without regard to the interests of Hamilton. Whether the epithet "partisan" in its ordinary sense as indicating exclusive regard to the promotion of the views of one side, is proper, and "decent," I leave the reader to decide. It is also a fact that the election was hurried, allowing no time to those wishing to vote against the nomination to prepare their votes. In the investigation before the court, three fatal defects were incontestably proved to exist in the election. 1. It was not by ballot as the constitution requires. 2. Life members were deprived of the privilege of voting, though asking for time to prepare their votes. 3. Constitutional members were arbitrarily excluded by the chair from participation in the election.

It was on these grounds any one of which was sufficient that the Judge set aside the election.—He could not, as a legal functionary, have decided otherwise. Now in calling such election "partisan" there is necessarily no imputation cast upon the motives or characters of the actors. They doubtless had come to the belief that the object they were aiming at, was laudable, and its accomplishment important to the interests of the Institution, and that "circumstances justified their course."

But still they erred, and their action was clearly illegal, and unjust to the opposite party.

I have a word to say here in respect to the personal attack upon "W. T. B." If these initials indicate the young brother supposed, then I am bound to say in justice to him, as knowing him intimately and his standing among his fellow students, and in this community, that it is not possible for "Nous Verrons" himself to stand higher for piety, integrity, veracity and conscientiousness. He is a worthy son of Madison, and is alike an honor to his alma mater, to the Faculty, and to the ministry in which he promises so much usefulness; and this attempt to injure him in the estimation of your readers on a *fictitious* charge of penning an imputation on the Board and Faculty, and of indirectly charging a "partisan spirit" upon his "instructors and benefactors" (where are the premises of this conclusion?) wears a very ugly aspect. Did it not strike you, bro. Editor, as marvellous, how such an imposing and frowning superstructure could be constructed out of the extremely slight and inadequate materials furnished in the incidental remark of "W. T. B." But the "young brother" needs not my defence—he is abundantly able to defend himself, and I proceed to consider other exceptional statements of "Nous Verrons." As a justification of the "partisan" composition of the Board of 1848, he asserts that "almost all the old tried friends of the cause were and are removalists." This sweeping assertion can only be accounted for by the influence of an imagination expanded by a fervent zeal to the largest possible dimensions. Where are the Hascalls, the Cobbes, the Pierces, the Edwards, the Pecks, the Colgates, the Townsends, the Beebees, the hundreds of life members, and all the foreign missionaries from Hamilton, (it is believed without exception,) who have no sympathy with the "removal enterprise"? Are none of these "old tried friends of the cause"? Was not the sainted Kendrick an "old tried friend" of the cause, who consecrated the energies of his mighty mind to the effort of preventing removal under the solemn conviction that it would be disastrous to the Institution? Away, then, with such stale extravagances—they have been reiterated again and again by the ultra-removalists, until they undoubtedly believe them true, though they were never sustained by facts, and never were *shadowy* than now. Undoubtedly there is a most powerful and eminently respectable party in the denomination, who, for various reasons, are in favor of removal; but I have been greatly deceived by representations, if a great majority of the denomination are not in judgment and feeling wholly opposed to it.

Again, "Almost all of them (the 40) were either Pedobaptists or unbelievers." A careful analysis gives the following result: 19 members of the Baptist church, 10 belonging to Baptist families or identified with the Baptist society; 10 members of other denominations, and the remainder includes some of the most respectable citizens of Hamilton. Several of the 40 were subsequently found to be life members, and most of them had contributed at times to the funds of the Society. How does this analysis compare with the above assertion of "N. V."? The motives of these men are wrongly represented. They did believe, indeed, that the question of removal had been forced through the Board. They knew that in the informal vote, by which the deliberate judgment of the Board was expressed, the cause of removal was lost, and they had the conviction that the final unanimity was the result of external pressure. But they came in not to control the Society or the Institution, but to vindicate the sacred rights of location. The Institution has a two-fold relation—one to the denomination under whose auspices it has grown up, and another to the place; or a denominational relation, and a relation of location. The former relation, those not Baptists had no wish to touch. But they came forward (not by concert) individually, openly, frankly, with an honest design to affect the latter. They said that a movement was in progress which was designed to infringe on the rights of location as regards patrons, founders, and citizens, and it was their duty to avail themselves of a plain provision of the Constitution, if possible, to arrest it. They said that there always had been annual and life members who were not Baptists—that they had now come in to act with the Baptist friends of Hamilton on such questions only as affected the change of location, in which they believed they had a right to act as the children and successors of those with whom a solemn contract for location had been made. When that was settled, they would be heard of no more as voting upon questions that affected the Baptists or their Institution. I do not, bro. Editor, feel called upon to stand forth in defence of the course of these new members under the new and peculiar circumstances in which they acted. The tribunals of the land have sustained the legality of their course, and that they were constitutional members of the Society every candid legal gentleman must admit. But when they are held up to your readers in the *obscure* light in which they are represented by "Nous Verrons," it is but bare justice to state their own views and motives in the transaction to which exception is taken.

As to the representation of their conduct in the Church, it is enough perhaps to say that they consider it grossly libellous. There was doubtless much unseemly confusion in the Church, but the question of responsibility in respect to it is still unsettled.—In the intense excitement that prevailed, there were strange speeches, and strange conduct, it is said (I was not present myself) on the part of those from whom different things were expected; and it is not surprising, when we consider the infirmity of our common nature, that it should have been so. The worthy Chairman undoubtedly acted under a sense of duty. He found himself in novel and trying circumstances, but he was a zealous and ardent advocate for removal, (from pure motives most unquestionably) and he supposed he must act with reference to his promotion. I think he erred in arbitrarily excluding clearly Constitutional members of the Society. If there was fault anywhere, it was in the Constitution, rather than those who did design in a peaceable and honorable way to avail themselves of one of its plain provisions to maintain the sacred rights of location in respect to which they had a lawful interest. But while I condemn his course in this thing, I esteem and love him none the less. He is my personal friend and I feel a just pride in common with my brethren, in his high and unimpeached Christian and ministerial standing in our denomination.

And now, bro. Editor, let us look at the proceedings of the late meeting of the Education Society. That there was not more general notice, and that "circumstances justified their course,"

I will quote from a published document prepared by prominent Baptists "old and tried friends of the cause," (I avail myself the more freely of this document, because I had nothing to do with its preparation and publication.) "In regard to the notice for the meeting, the Court had given the parties reason to expect the order in some form before the Anniversary, and Hamilton friends wishing a good attendance, endeavored to make the impression abroad that the Annual meeting would occur at its usual time. By some means these impressions were counteracted. Again when the order came, they made every effort to publish a notice of the meeting as widely as possible, and though they regretted that a large attendance from abroad could not be secured, they neither felt that they were blame-worthy, nor did they as Baptists think that on this account, the election should be delayed. Had the impression been made abroad by the friends of removal that the election in accordance with the order of the Court might occur at its usual time, and that Baptists had better be at their Annual festival, there would probably have been no lack of Baptists from west or east. Removalists then are responsible for the fact that more of their own way of thinking as well as others were not present. Anti-removalists desired to have a large attendance, and took measures to secure it, but they were counteracted. I have read the assertions of Nous Verrons in respect to the proceedings, with grief and amazement. How they could have been made by one having personal knowledge of the circumstances, I am wholly at a loss to account. I submit to your readers a few facts, and on their correctness, pledge my own reputation for veracity.—Judge Allen's decision which had been awaited for with anxiety by the friends of Hamilton, did not reach Hamilton in any authentic or reliable shape until the Monday of the week of our Anniversary. A verbal report came on Saturday evening, simply stating that "the Board had been set aside." A message was despatched at the earliest opportunity for the official decision. It was to the effect that the Board was vacated, and a new election ordered "in accordance with the Charter, Constitution and bye-laws of the Society." A careful examination of authorities and precedents applicable to the case, showed the Society to be "without a Board or officers," and that the Board of 1847 could not be legally reconstituted, and made an official organ of the Society. There did therefore seem to be a "legal necessity" for the meeting of the Society at its usual time and place with a view to transact its usual business, the election of its officers, &c. Accordingly public notice was given on Monday evening to a very large audience in the Chapel of the University, that the Annual meeting of the Education Society would occur at the usual time on the following day. Allow me here to call your attention, and that of your readers to the fact that our Anniversary (commencing on Sunday evening by a sermon before the Society for Inquiry) have been the principal attraction to our friends abroad, and those feeling a deep interest in the Institution, and in the young men going out from it, ought (if practicable) to have been present irrespective of any meeting of the Education Society or its Board. Public notice at such a time cannot properly be said to be given to "Hamilton and vicinity," merely, why was not our removal friends present in greater numbers to attend the deeply interesting Anniversary of the present year? The reason you have above. But can they rightly avail themselves of their own unauthorized act to cast discredit upon a meeting composed of a majority of the friends of Hamilton? Of the legality of the meeting there was no doubt in the minds of nineteen-twentieths of those present, nor was the "legal necessity," based upon a forced interpretation of Judge Allen's order, but upon the actual facts of the case, Judge Allen merely expressed the opinion incidentally, that the old Board had *erred*. So others at first supposed, until a careful investigation of precedents in analogous cases proved otherwise. Here then, was a legal meeting of the Education Society, assembled at the time and place of its Annual meeting according to the usage of (as to time) 15 years, and (as to place) 30 years, and the Society had never ordered a change of the usage. Why then not transact its usual business? Why adjourn and put members of the Society to the trouble and expense of coming together at a future time? This view was taken—that the friends of the Institution would look rather to what was done, than to the time and circumstances of doing it, and the design of the meeting was to do a generous and magnanimous thing that could not be reasonably found fault with. And that they did a magnanimous thing I shall prove to the satisfaction of every unbiased mind, before I am done. That the meeting was guided almost wholly by Pedobaptists and non-professors is simply a mistake, but a very great one. "Father John Peck, a name which needs no commendation, and cannot be soiled by calumny" was Chairman, and expressed his cordial approval of the course and spirit of the meeting. It was composed of 86 members, 36 of whom were life-members. Of these, 64 were Baptists—half the remainder were professors of religion, and the other half were identified with the Baptist Society. In regard to the legality of the meeting, Baptists did confide in the opinion of a Judge of the Supreme Court who is justly esteemed one of the best Judges on the bench, and whom they knew, and honored as a man of integrity, candor, and a high sense of honor. But as to the proceedings themselves they were eminently Baptist, and to their Christian spirit and liberality, I challenge the approval of every candid mind.—Every thing was done openly, deliberately, and fairly. The amplest opportunity was given for the expression of different views. The friends of removal spoke as often, and as long as they wished. Their objections were considered, canvassed and answered. And now as to the composition and election of the Board. It is not true that the Board was "agreed on in caucus the day before." There was no caucus. Brethren in Hamilton and from abroad convened together in the most open and informal way, as to what kind of a Board would be most acceptable to the friends of the Institution, and they cordially agreed that the Board of 1847 should in the main be taken. On examining the list they found that *three, Tucker, Walker and McPherson*, had left the State and were residing in Illinois and Michigan, too far away to attend the meetings of the Board, and one—Dr. Kendrick was dead.—Another, Dr. Trevor, it was understood, did not desire to remain on the Board. Now of these three, Tucker and Walker, were claimed as removalists. The other three were Anti-removalists. Barton, a strong removalist, was left off, but he was offset by *Wilder* a strong Anti-removalist.—Now, bro. Editor, these were the only changes made on the list of 1847! Seven names were left

off, and four of these were Anti-removalists.—Again, in the change of honorary vice-presidents, there was no change of votes, as is roundly asserted by "Nous Verrons." Humphrey, Tower, Sage, were put into the list of voting members, and Bernhard, Wilder, Edmunds, put in their place. According to their own reckoning this was merely an exchange of removalists for removalists. Of the new members added, Hascall, Pierce, Choller, Beebe, Nickerson, Corey, Sheldon; 4 were needed to replace the 4 Anti-removalists, necessarily left off,—the other three were added in accordance with a constitutional point. Now, I ask in the name of all that is fair and Christian, can any reasonable man find fault with these changes? A number of ballots had been written out by an active Baptist brother. These were openly distributed, and ample time given to change names, or to prepare new ballots. Was it not magnanimous in a body, with an overwhelming majority against removal, and who could have elected a Board wholly committed against removal, to make so few changes in a Board which this very "Nous Verrons" claimed to have settled the question of removal by a unanimous vote in 1848? O, my brother, I am sick at heart, with such capriciousness. Could anything the Society might have done, have satisfied this spirit, except an absolute vote for removal? Did Christian magnanimity require such a vote at their hand? We are blamed for not literally selecting the Board of 1847, when in doing so, we should have had to elect dead men, men in distant States, and men that would not serve if elected. And it is "just the darkest feature in the transaction" that we alleged that we mainly restored the Board of 1847! You can judge for yourself, bro. Editor, how true is our allegation.—The Board consists of over 30 members. You have seen what charges were actually made. I fearlessly submit the case to your candid judgment, to acquit us of "dark" doings. I have no fear that the Baptist denomination will be dissatisfied when the "facts are known," but I solemnly protest against their accepting such *fictions* as I have exposed, for "facts," I conclude with two or three general remarks.

1. Nous Verrons castigates W. T. B. for indecently charging his "instructors and benefactors" with a "partisan spirit," because he presumed to speak of the election of last year as "partisan." What connection his instructors had to do with that election, is not so clear, unless some of them approved it. But now mark, he has explicated his own doctrine? He animadverted severely upon the "dark" doings of a meeting of "Pedobaptists and non-professors," claiming to be the Baptist Education Society, of which meeting Father John Peck was chairman, and cordially approved of its doings and spirit. I commend to his prayerful consideration the following text, (a little modified): "Thou, therefore, that teachest another, teachest thou thyself? thou that preachest a man should not *calumniate*, dost thou *calumniate*?" I thank God that in his good Providence Father John Peck (venerable now) was present, and acted as the chairman of the late Annual meeting of the Baptist Education Society, of the State of New York. He will be believed by his brethren when he testifies to the eminently Baptist character of the meeting, and to the open and fair dealing, and the courteous and Christian spirit which characterized all its proceedings.

2. I protest solemnly against the invidious animosity, sought to be made out between the "citizens of Hamilton" and "our own brethren,"—between Baptists on the one part, and "Pedobaptists and non-professors" on the other. Pointlessly there is no foundation for such an issue which is calculated to excite unjust odium in the minds of brethren at a distance who cannot be supposed to know the real state of the case. Are there no Baptists in Hamilton? Are there no Baptists opposed to removal? The whole Baptist community in and around Hamilton, with but one or two exceptions aside from members of the Society, are united to a man against removal, and as I believe an overwhelming majority of that portion of the denomination from which three fourths of our students come also, stand in judgment and feeling, opposed to the project. They believe as I do, that removal is both wrong and inexpedient, and if consummated, will involve the ruin of our beloved Institution. As I am of the opinion that this controversy should be no longer carried on under wasted batteries, I subscribe myself yours most fraternally.

Geo. W. Eaton.

A Missionary Church the World's Only Hope;  
OR  
THE CHURCH ESSENTIALLY MISSIONARY, BOTH  
IN HER SPIRIT AND POLITY.

NUMBER V.

It is the whole church to whom God says, "Ye are my witnesses." It is the whole body of the faithful, the great assembly and church of the first born, to whom this momentous commission is entrusted.—J. A. James.

The church of the living God, the pillar and ground of the truth. To the intent, that now might be known through the church, the manifold wisdom of God.—Eph. iii.

## THE QUESTION OF MEANS.

The ability of the church for this work found in her union with Christ.

The great question in the missionary enterprise at the present crisis, is a question of means—of means adequate to the work, to its increasing liabilities, to its extended and ever extending operations, to the conversion of the world; for God in his providence is throwing open the world to the moral and spiritual conquests of the gospel. Disguise as we will, humiliating as the concession may be, this question of means is everywhere regarded and felt to be—the question. From our Boards of missions down through our pastors and members who sympathize somewhat deeply in this work, the tone of feeling in relation to this question of means is ever tremulous, agitated, anxious. The Board feel it, as call after call comes over the water for help, for reinforcement, for extension, for the occupying of men and promising fields; but alas! this question of means stares them in the face,—an exhausted treasury sends the chill of discouragement to their hearts. They, in a measure, roll off their responsibility by making an appeal to the churches. The pastor reads the pressing circular, a soul-stirring letter perhaps from some worn and exhausted missionary,—for none feel this question of means as missionaries feel it,—and the pastor feels too, weeps, prays, and at the monthly concert spreads the facts before the church and makes an earnest appeal—I was about to say for missions—but for means—for money; for this, after all, is the question. The great point to be reached, during each current year, is a given amount of money, adequate to our existing and presumptive liabilities. And so completely, and we might add almost necessarily, is the popular

mind engrossed with this question of means, that little room or time is left for the play of the more generous and purely religious sympathies of the heart, or for the exercise and development of the vital principles of faith and love, to which the work of missions, in its spiritual responsibilities, can alone look for sympathy and support.

Now, ought things to be thus? Ought the question of money, of raising funds, of replenishing an exhausted treasury, to be the all-engrossing question—the beginning and end of all our home operations? Is it so, that the relation of the church to the missionary work is, and must be, only a financial one, and that those who feed the executive department of this enterprise must forever be subjected to the drudgery and servitude of this gathering of funds—to the withering and consuming anxieties of this vexed question of means?

Can it be that Christ did not anticipate this question and make provision for the same? Would he leave his church at a point where experience proves that they must need wisdom, without specific directions and promises? It would certainly seem not. Ought not then, the necessary wear and tear of our present missionary polity to suggest the possibility that we may not therein have the wisdom of Christ? And would it not be well to turn our attention to the simple, brief, but specific and ample instruction of our Lord upon this very point? He is about to send his disciples forth to preach the gospel in all the world—to disciple all nations. And what does he say? What especially, about this question of means? Does he direct them to organize a missionary society, and to make the payment of one hundred dollars for life membership therein the basis of their financial operations, and the ground of their confidence in the prosecution of their work? Nothing like this. But he does say to his church, what he might be expected as her supreme Head, to say,—"*All power is given unto me, both in heaven and in earth; go ye therefore; the command, go, rests upon this word therefore, in its relations to Christ's supreme power as Head of his church.*" It is as if he had said,—I am your divine Head—you are my members—you constitute my body,—all power is mine, and mine for you, in relation to the work in which I now send you. Think not of means and resources—means and resources are mine. As my pleasure they can be commanded, and as the necessities of the work demand, they shall be granted. The earth is mine, and the fulness thereof; the gold and the silver are mine also; the world, with all its resources, is subject to my control, to be used in the diffusion of the gospel, in the establishment of my kingdom in the earth.

In the kingdom of providence, also, all power is mine. The social and civil movements of the world—its governments, principalities, powers, are all subject to me—I have power to plant and to pluck up,—to establish and cast down, as the ultimate interests of my kingdom, the glory of my name, and the good of my church require. Fear not, therefore. Amid apparent desertion and want—amid the commotions with which the world shall be agitated,—amid persecution and peril and distress,—amid hungerings and thirstings, and deaths, remember that all power is mine,—that my cause cannot fail,—that in laboring, you cannot labor in vain,—that in doing, you cannot die in vain. Go ye into all the world. My word which you proclaim to the nations, shall not return unto me void. It shall accomplish that whereunto I send it. Lo, I am with you always.

Thus the apostles were sent forth. In themselves utterly poor and dependent, with no other organization than the church in her feebleness, they are here charged with the responsibility of carrying the light of salvation into all the earth. And did they hesitate to enter upon the work? By no means. They ventured forth, upon the promise of Christ, trusting to his ability to call to their aid means as means should be needed. And were they disappointed? Far from it. Christ was ever with them, and with them too with means adequate to their actual exigencies. They were sometimes in want and suffering indeed, but their own testimony is, that hereunto they were appointed. To know how both to abound, and to be in want,—to learn in all things to be content,—this was a portion of their inheritance, an essential part of their moral discipline, necessary to fit them the more completely for their great work. As means were needed, means were given, not absolutely, to be sure, but still given in ample proportions. So has it ever been, where the true missionary polity has been trusted,—where Christ's presence in his church and his ability to meet all her liabilities has been made the basis and inspiration of missionary aggression.

The poor Moravians essayed to carry the gospel to the heathen. But they were poor—absolutely poor. And was their poverty a hindrance, an impediment?—far from it—a blessing, rather. In their poverty they saw and felt their dependence, and went out trusting alone to the ability and faithfulness of Him who had said, I will never leave you. It was stern Christian principle—stern duty—that made the earlier Moravians missionaries. Here was the secret of their indomitable perseverance. The commission to go into all the world, was their law; the assurance that all power was in the hands of Christ, their support. And Christ, faithful to his word, opened to them springs of water in the desert as they needed. As they entered upon their work with what little strength they possessed, and their labors were crowned with rich and honorable successes. The right, and therefore the best and easiest way to settle this question of means, is to fall back upon the primitive missionary polity of the church, and to roll back upon the church, whether she be feeble or strong in her worldly resources, the vast work of the world's evangelization. The entire church must in some way be made to feel the responsibility—the imperative urgency of this work. She must in some way be brought to make it her own—immediately her own—to drink into its inspiration—to live in it as an exhilarating, life-inspiring element, as if it were the great work—the only work she had to do. Under such a pressure of faith and love, means would not be wanting. The church would be indeed a missionary body, her resources, her Lord's, and more than all, her Lord's hers. "For as soon as the church shall put forth all her strength, so as to render an acceptable service to God, it is of little consequence whether she be weak or strong, few or many, the blessing of God will descend; the mountains will break forth into singing; the trees shall clap their hands for joy." The church then, with Christ at her head, shall go forth from conquering to conquer, till all nations, tongues and people, shall bow the knee "Dibble."

before Him." Then should we be able to say with Paul,—"*Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church, by Christ Jesus, throughout all ages. Amen.*"

CONNECTICUT.

## Bishop Onderdonk.

Once a year the public is treated to a discussion on the merits and demerits of the case of this unlucky Bishop, through the New York papers. The Episcopal Convention was held in New York last week, and, as usual, the case of the *aid* suspended Bishop came up. Several resolutions were brought before the Convention. One requested the House of Bishops to terminate the sentence of suspension; or if this was impracticable, to specify on what terms, or at what time the suspension shall cease. Another, requested him to resign his jurisdiction in the State so far as practicable; and in case of his resignation, that a salary of \$2,000 a year be allowed him. A resolution was finally passed, to 30, on the part of the clergy, and 70 to 44, on the part of the laity, to the effect that the Standing Committee be requested to present at an early day, an address to the House of Bishops, praying that body to specify, under a canon passed in 1847, on what terms, or at what time, the sentence of suspension passed on Bishop Onderdonk, shall cease. So the matter lies over another year. And thus it will continue to go, in all probability, from year to year, until some fortuitous circumstance shall place it out of the reach of the convention. The honor of religion required that Bishop Onderdonk should have been displaced entirely from the ministerial office in the first place, and then this annual scandal to the religious world would have been prevented; but in attempting to partially conceal his delinquencies the world is steadily reminded of them.

## The Ministry.

The kind of ministers needed to meet the wants of the present age.

PART II.

1. GOOD MEN. That is, holy men, men of God, men of good character, men who are careful to fulfill every obligation to God and man, men "full of faith and of the Holy Ghost;" meek and humble men, men of prayer, who feel that all their help must come from God, men of purity, who feel that they who "bear the vessels of the Lord" must be clean,—men who feel that no compass or brilliancy of intellect, no depth of thought, or height of imagination, no beauty or grace of oratory can ever supply the place of character,—that, to be good is to be influential, to be holy is to be strong. Let young men preparing for the ministry, remember this, and fail not, while they cultivate the intellect, to take care of the heart and life.

2. GREAT MEN. That is, great in the best sense, men of great thoughts, plans, and purposes; men of vast and varied knowledge, of strong mental powers and good mental habits; men who can bend their minds to study, direct to a subject an undivided attention, and think with intensity into its difficulties give way, and all pertaining to it becomes clear; men who have acquired the power of thinking rapidly and logically, and who can, whenever it is necessary, throw off thought until the mind has regained its elasticity and recruited its strength; men who can, from the strength of their minds, give us great and clear thoughts, and from their stores of learning can beautifully and vary them. This is an age of thought, of vast and varied thought, and the minister must be a man of thought to meet the demands of the age. He will have to meet the scepticism of the age and adapt his discourse to the advance that mind has made. He must be able to instruct and entertain, to make the people see and feel that he has a master mind. This power of intellect and compass of thought, ministers must acquire, to meet the wants of this age.

3. ELOQUENT MEN. That is, easy, fluent speakers, clear in thought, earnest in manner, attractive in style. There is a charm, my power, about good speaking. The minister's great work consists in teaching and preaching the truths of the gospel. Whatever will give him power, as a public speaker he should acquire. Every one feels that eloquence is power; yet there are comparatively few ministers who possess it. We know from examples, that it can be acquired, and we know that the rising ministry must attain it if they would meet the demands of the age. No man can be truly eloquent unless he is master of his subject, have a clear perception of every part, feel its importance, and is determined under God, that his hearers shall feel it too,—not reading it nor reciting from memory, but from a clear and copious train of thought, letting the occasion supply the language. We have orators at the bar, in the Senate, and at political and moral reform meetings, but we need them, more of them, in the pulpit. The time is passing away when men will be satisfied either with senseless or soundless sermons. That the pulpit may retain its influence, sermons must be rich in sense and melodious in sound, great in matter and attractive in manner, well studied and well delivered. There must be more attention paid to the delivery of sermons. Every young minister ought to try, by aiming at the highest style of pulpit eloquence, to improve his own. Ripley's Sacred Rhetoric might be studied, with great profit by every minister. No young minister or student for the ministry should be without it. Ware's Hints on Extemporaneous preaching, appended to Dr. Ripley's work, should be well considered.—There can be no doubt that many who now read their sermons would, after reading these hints, be induced to preach extemporaneously. There is a loud demand for more of this kind of preaching, and the demand must be met—the ability to comply with it must be acquired.

4. COMMON SENSE MEN. That is, they must be acquainted with the thoughts and habits of men generally, understand the views they take of things and their manner of expressing them. There are certain ways of saying and doing things that are understood by the masses. Almost all men at once assent to this method, find no difficulty in understanding it, see clearly what is intended to be taught or done. This they say is a common sense view of a subject, or a common sense method of doing a thing. The minister who makes himself thoroughly acquainted with men and things so as to be able to say things as the generality of men say them, and act as they act, that is, to do what he does after the manner of a thorough business man, has acquired an element of power much greater than all he ever secured by his college studies. Whatever may be the vastness of a minister's learning, or the grace of his delivery, unless he has the power of using his learning in a com-

mon sense manner, it will be lost upon the mass of his hearers; and unless, in his intercourse with the community, he evinces a knowledge of men and things, he will lose a great deal of the influence which he ought to exert.

## New German Baptist Church.

We learn by the New York Recorder, that the German Baptist church was publicly recognized in Springfield, Ill., in the early part of September. Several members of this new interest were invited under the preaching of Oncken, in the fall of Oldenburg, Germany, some twelve or fourteen years ago. Among the number is N. F. Stecher, at whose house in Oldenburg, Oncken preached. The twenty-five or thirty souls who were baptized under Oncken's preaching, and baptized in Germany were so severely persecuted by the civil authorities that several of them left Germany, and some in Springfield. About twenty of these persons held meetings at their own houses, for a year or more, and they are now constituted into a church. N. F. Stecher was ordained to the work of ministry in the afternoon of the same day. Porter Clay, brother to Henry Clay, preached the sermon. The relation of Dr. Stecher's conversion and call to the ministry before the Council, is described as peculiarly affecting. His broken English and his earnest gestures caused the hearers to listen to him with sympathy and their hearts to be softened.

A NOVEL CLAIM.—We understand that Gannett's Society have received a polite request to surrender immediate possession of their church and land in Federal Street to the First Presbyterian Society of this city, on the ground of an alleged provision in the original grant of said land that the Scotch Presbyterian form of worship should always be maintained there.—*B. Journal.*

HEALTH OF MRS. JUDSON.—One of the libelers of this paper has received a letter from Judson, dated June 20th, in which he speaks of Mrs. Judson's health as so infirm as to require to lay aside her pen for the present, and the possibility that she may never resume it again for the purposes of authorship. We hope his will not be realized.—*N. Y. Recorder.*

NEW BAPTIST CHURCH IN TEXAS.—The Orleans Baptist Chronicle says that a Baptist church of 25 members was formed at Larimore, Tex., on the 25th of July; and that Mr. J. O. W. was, at the request of the church, ordained to Christian ministry the same day.

RELIGION IN CALIFORNIA.—In every large city of California there are one or more places of worship. In San Francisco there are eight each for Baptists, Presbyterians, Congregationalists, Episcopalians, Swedenborgians, Moravian Roman Catholics, and Hawaiians. The Methodist also have received a church by an act from the "States," which they are erecting, they have no regular minister. The Baptists the credit of organizing the first Protestant church and building the first place of worship in the territory. It is as plain a looking church as could be constructed; it is covered with mail-cloth instead of shingles, and furnished inside with cotton instead of laths and plaster. But it is a formidable place for dry weather, and is very supplied by Rev. Mr. Wheeler, formerly of New York. It occupies a very fine lot, in a central position and, plain as it is, cost about \$5,000. Episcopal clergyman stands among the high "Churchmen." His motto is probably the first one of many others, "Excelsior," as he called his organization "The Reformed Church of the Holy Trinity." So they go California.—*Cor. N. Y. Tribune.*

THE GOSPEL IN JOPPA.—It appeared at the anniversary of the American Board, that forty missionaries are wanted to reinforce its stations enter new fields "white for the harvest," but one is ready to go. While this matter was under consideration, Rev. Mr. Thompson, of the Mission in Syria, gave the following very touching account of what he saw of the necessity of the Gospel in Joppa:

"Just before taking passage in the ship that brought him hither he had preached before a congregation of Arabs, at their own request, in the street that is called Strait, where Simon Tanner once lived. He never thought that day he should have a request to preach in the place whence the Gospel started on its onward mission to you two thousand years ago, now waiting for you to send it back to its source. When he was about to leave, they and their wives came around his neck and to tell Christians in this country to pray for and send them missionaries. Some of the loved him several miles on his journey, and his hands with their tears, begged the missionaries might be sent. They do not ask for money, but they want your sons and daughters somehow, said Mr. T., I thought they ought to have them."

Mrs. Margaret L. Bailey, wife of Dr. Bailey, the National Era, we presume, has issued a call for the publication of a monthly paper, Washington city, to be entitled, "The Free Youth." It is to be illustrated with tasteful engravings, and its columns enriched by the contributions of talented correspondents. Mrs. B. says "hope to make the *Friend* just such a young people will be glad to read, and so part with." Price fifty cents a year.

An error of four hundred dollars in favor of McLean, has recently been discovered by a mistake in the Post Office department at Washington city, to be entitled, "The Free Youth." It is to be illustrated with tasteful engravings, and its columns enriched by the contributions of talented correspondents. Mrs. B. says "hope to make the *Friend* just such a young people will be glad to read, and so part with." Price fifty cents a year.

Father Venturi was in Paris at the last session of the Vatican Council, and he was in Rome in getting ready to be consecrated to the pastoral charge of the Baptist church in London, Vt.

The Rev. Dr. Dillard has resigned his office of the Board of Trustees of Georgetown College. Dr. Dillard is a distinguished Baptist minister, Kentucky, and a slaveholder, but we see that that he voted the emancipation ticket. The Trustees in getting rid of Dr. Malcom nearly destroyed the usefulness of the college at the same time have done more to advance the cause of emancipation than any body of equal numbers in Kentucky.

The Rev. Leland Howard has accepted of the pastoral charge of the Baptist church in land, Vt.



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to give public notice to all persons interested in  
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said Court, at said time and place, to be heard  
therein, by posting said order of notice on a public  
sign-post in said town of Mansfield, nearest the  
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